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Interview Begins

Claudia Hernandez: Ok. So, I want to begin by asking you a couple of questions. First, for example, we talked about you being an espiristista. First and foremost, can you explain to me how you knew you were an espiritista? Yeah, basically, how you knew you that you were an espiritista.

S4: From childhood. From childhood you see certain things that other people aren't, aren't seeing the same things that you are and when you tell the adults what you're seeing and what you're hearing and what you're feeling, they don't feel the same thing or they don't feel anything when you're feeling something. They don't see certain things that you see that are there, mostly spirits, mostly it's just people that are transparent, transparent images of people and people that you don't know who they are and they are usually images and not really physical things or physical people. And as you get older, you understand that these things are not normal and that people are physical and material, and not transparent figures or images. That's one of the clues. Another clue is that when you start, for some odd reason, you start seeing things that are supposed to be happening or are going to happen, but without having anyone tell before hand. Where you going, or whose visiting, or whose dying, or who died, or whose sick, and whose ill and things that you have no way of-when you start saying those things, "Someone's dying," or "Why is somebody sad?" Or understanding people's feelings and thoughts without them telling you before hand what they feel or what's going on with them. As you get older, when you're in grade school age, now that's when you pretty much understand that that's not the way most people see, and feel and hear things. Most people have to physically hear a voice that everybody hears to know that somebody spoke. Or else you would hear things when nobody else would even turn around and look at where that voice came from and nobody would know what you're feeling and thinking at that time. And you have no premonitions of anything. You're just going day by day, doing everyday life.

CH: Was it scary when you were a child?

S4: No, 'cause you're doing it from when you first start grabbing notions of what life is about and what things are normal for you. So, you grow up in that environment thinking that that's pretty much how everybody feels and thinks and acts. So, there, it's kind of like it's born with you. So, I guess it grows with you and you understand as an adult that that's not how it is with most people.

CH: It makes me wonder whether, you know, like when kids have "imaginary friends," if maybe that's something they're interpreting or maybe-

S4: In our belief, we feel that most people, persons have these spiritual connections, but as very young children. As they get older, they start losing touch or connections with these things or spirits that are usually their own family and relatives that are coming to recognize you and see you and know who you are and they get to know you as spirits.

CH: Do you believe that most people have spirit guides?

S4: I believe everybody has spirit guides and that everybody has their ancestors following them at one point or another, usually in bad times, usually when somebody is about to die and somebody is very ill, bedridden or when someone's in a very near death situation, such as an accident, an illness, a robbery, or a very bad emotional moment. And also at the same time were there's a lot of good going around, like someone having a child, or somebody getting married or just having some big celebration were it's a family thing, usually that's when your ancestors will get close to people. In very bad times or in very good times.

CH: Like do you remember what age you realized that you were doing something that was different than everyone else?

S4: I started getting a notion more or less and seeing myself as different when I was about seven and telling my own mother things that she was planning to do before her telling me what exactly she was going to do. Or knowing who was coming to visit that evening or that afternoon and having them, seeing them actually do come in through the door that day. Pretty much having to say, "Well, so and so isn't really lost. He's just late getting home," or very domestic things from, "Where's your brother. He hasn't gotten home," to "Who's coming home to the house and seeing you?" without telling you that they're actually going to be there. Or just pretty much seeing major things like separation of your parents and stuff like that without them telling you that they were going to separate, but actually knowing before hand or feeling certain things, emotions.

CH: How did your family accept this? Or how did they-did your family support it?

S4: They were neither supportive nor would they shun you either. They were pretty much like not discuss it. Well, it's like if you had a cross-eyed child in the family no one says, "Well my child is cross-eyed." Usually they'll just either throw it under the rug. They won't mention it. They won't ask you questions about it like, "What do you see? Or what do you feel?" They wouldn't get into it. They would just kind of pretty much ignore it.

CH: Yeah. I-

S4: Ignore it. At the same time they wouldn't either motivate you to do something with that. They would just let you be as you are, you know. That was my experience. Plus, no one in my household was doing anything spiritual at the time for them to be actually be interested in having me develop that any further.

CH: Right. So, you're the first person in your family to do any spiritual type of work?

S4: As far as I know, yes.

CH: Ok. So, basically, this is something-your ability to communicate with spirits is something that you've just known since childhood.

S4: Since childhood.

CH: It's just something you-

S4: Correct.

CH: When did you start practicing maybe talking to spirits more closely or doing these spiritual works?

S4: Working with other people, I've always done that 'cause I would just not tell them what I was seeing or what I was feeling. I would always be around other people, either classmates or other relatives, or neighbors or people close to you as a child and you would just feel things from them. You would see things, but you wouldn't tell them. Of course, as an adult you can tell them, "Be careful with this person. There's this and that. There's betrayal between you and this other person. Don't have trust. Or there's this woman who's ill in your family." Stuff that has to do with [Inaudible] and people you would always see, but you wouldn't tell them. 'Cause you would pretty much say that it's his inner child when kids say anything and everything that comes to their minds, but, as you get older, you start like saying, "Well, that's not appropriate for me to say something. Or I don't share that. I'm not sure what's really going on." But you just have these feelings and thoughts, but you wouldn't really go ahead and say it. I did however have the experience of working with people when I was about thirteen. At thirteen, then I was more into telling people exactly what I saw and exactly what I was feeling. So, pretty much by the end of thirteen I was already seeing things for people and telling them what I was seeing and what I was feeling and being open about it and just letting them know what my messages were or what my thoughts were.

CH: Were you aided by any other adult that knew how to communicate with spirits?

S4: Actually, no. I did have help, but up until-I must have had help when I was sixteen. So, it was that whole three years of just pretty much doing it on your own and just having people say, "I lost this. Where do you see it?" And I would just pretty much have an idea where they would find it or where I've saw it. Or if in fact if I didn't see anything I would say, "I can't tell you. I don't see where it is."

CH: Where it is.

S4: Or if it's just interpreting other people's thoughts or feelings towards you. Again, I will just have a feeling for that. Until- by the age of sixteen, then I did have started someone pretty much try to help you develop your technique of how to do it and how to

interpret things better and be able to just do other things besides just readings and seeing for people.

CH: Cool. Can you hold on a minute?

Tape Pauses

Tape Resumes

CH: Ok. So, my second question was-or not my second que-the next question. Who is your mentor guides? Is that somebody in the area or is it somebody in Mexico?

S4: In present time?

CH: Well, the person who helped you with your spiritismo.

S4: In the past it was my godfather, Manuel.

CH: Ok. Ok. Is this person a botanica owner as well? Santeria-?

S4: No, actually he use to work in a botanica, which is where I would buy certain things for my personal use. Then we would always conversate as to what I was doing and why I was buying certain things. It was just the communicator with you, when you were buying things from him. So, that's really how much I started getting tips from him and at the end, we started just working more hands on hands on what I was doing.

CH: Ok. Are you still in touch with him?

S4: Yes.

CH: So, what are the spiritual entities that you work with? Do you work with-I know that you practice Santeria, pale-palo and spiritismo. So, there's-

S4: On the realm of spiritualism that would just be a couple of spirit guides and it would also depend on what I'm doing, but it could be very, very high elevated spirits that you use for readings only, for seeing and there are some spirits that will help you with cleaning people or spirits that will help you for working for people, people's problems. It will just pretty much depend on what you're doing, it will be the spirit that you are working with. You would work with usually Indian spirits. It could be-there's this one spirit guide who is [?] (Indio Siete Plumas). There's this other guy, there's [?] (India Flor Silvestre) and there's this Indian [?] (Indio Halcon Negro). There's this other Indian [?] (Indio Piel Colorada) and in total there's seven different, there's this commission of Indian spirits. That-

CH: That some are-

S4: Some are Apaches. That we use Geronimo, a famous warrior from our U.S. history. We use him a lot. We use Indians, let's say Blackfoot. Just Indian types that we know were famous, that were popular, that were very warrior type Indians and you would figure that you would use them against people to hurt them or-because they were warriors, but you don't. We actually use them to help people and heal them, give them tranquility and peace and that's basically what all the Indians were about. Usually they weren't savages or warriors, as we would imagine. Or as you would use the African commission of spirits to actually do like very, very sometimes negatives or sometimes just very strong things, such as [?] (Francisco Siete Rayos), we use him a lot.

CH: That's an African-

S4: African spirit. We use [?] (Mama Francisca). We use [?] (Ta Jose). You would use [?] (Tan Azario). You would use just a variation of different spirits that one time did exist and did practice that. That type of spiritualism or something.

CH: So, in the spiritism realm, you use the Incas spirits for healing-

S4: For healing, for-

CH: And the African spirits for-

S4: More aggressive work.

CH: To help-

S4: Aggressive work, meaning that aggressive work such as, "There's someone at work that doesn't seem to get along with me well. She's my supervisor. She just changes my hours too much. She just has a personal grudge against me." And you feel it and know it. Or there's talk of somebody laying you off or letting you go because of some conflict, personal-just something very, very negative person that's really against you and wants to lets say, get you out of your job or throw you out of your apartment complex if that person is the manager or just any situation where you have this duel between you and another individual. That's were you have to use the spirits because they are very strong and actually dominate the individual or actually the tables turned and have everything negative that they want to wish upon you happen to them. So, their means and their methods are more and more aggressive and less passive and less tranquil.

CH: Ok. So, you use all these different spirits-

S4: Different spirits.

CH: From time to time. Could you give me an example of how you would use an Indian spirit for a healing? Like what particular ailments-

S4: I-

CH: Or circumstances.

S4: We would, example, we help a lot people that have matters of usually, not psychological per se, but just a lot of emotional situations or a lot of emotional conflicts. Them having insomnia, a lot of stress, a lot of irritability, a lot of uneasiness, a lot of hypertension, hyperactivity in the person usually that we [Inaudible] those that just take negative energy. That the person isn't [Inaudible] on himself or someone has wished upon them or cast something on them to have them feel so irritable. And we usually plants like, 'cause like Indians would always use anything that was natural. We wouldn't use, for example, an aerosol spray that said [Inaudible] spray or anything that was manufactured. You would always have to go everything natural. Everything from sage that they burn to, let's say frank incense, which they would also burn. Mayans would burn a lot of frank incense. You would myrrh gum, which is also an incense. Just anything that's natural in the use of plants, fresh plants, basil plants, a rue plant, just basically all kinds of different types of plants and that's how you would clean the person with the aroma of the incense and with the use of the plants against the bodies. I mean, being likes.

CH: Like, for example, I once had a weekend were I went to a San Simon Festival and the man who was guiding the festival, he gave everyone who came in, he would give them a limpia with he, had a bunch of different herbs and he would just pass them over people's body. And there was a lot of incense in the area, burning some of the herbs that you mentioned as well. Garlic and I think other herbs and that was for the whole cleansing of the atmosphere, cleansing of people. Is that a similar way to the way that you would do anything?

S4: Right. Pretty much the same because what that all comes down to is Aztec, Mayan and just even American Indian cultures, way back before Christ. That's all the same methods and ingredients that they would use.

CH: Ok. And when you use the African spirits is there a particular example that you could give me of how you would use them during one circumstances?

S4: There are certain cleanings that do involve using their spirits, but usually their spirits require the use of animals. Not always to be slaughtered, but usually they require the use of animals. Let's say a dove or pigeon. The same method: that pigeon, you clean the person with it. You rub the animal against the person's body and then have it fly around the person's energy, which is like their shoulders, the back of their head and all around their head. Like if there was an imaginary [Inaudible] between one shoulder and the other and your head was in between them. So, that's usually the area that we clean a whole lot. And then you let that go. Or other times you have to slaughter the animal. And they also use plants. They use a lot of cigar smoke and a lot of rum in their cleanings. At times, if the method requires that you use [Inaudible], you can go as far as using gunpowder, burned behind, in front, or around the person with different symbols.

CH: Do you have a particular African spirit that you call upon? Or a particular Indian spirit that you call upon?

S4: Usually my Indian spirit, the one that I call upon a lot, is [?] (Indio Siete Plumas) and the African guide usually that I invoke a whole lot is [?] (Francisco Siete Rayos).

CH: Ok.

S4: That's by preference.

CH: Ok. Are those your spirit guides?

S4: No.

CH: Those are just the ones that you work with?

S4: Right. 'Cause there's a certain amount of spirits that will get close to you that you can utilize and they're like the amongst the ones that you can use. And those are the two that I often use most.

CH: Ok. And what are they used for the most? Like-

S4: Usually cleansings. Cleaning people.

CH: Ok. Do you divine people's problems using, you know, cards, [Inaudible] shells, or other methods? Or do you kind of know already what a person's problem might be when they come into your office?

S4: I usually-what you pick up at first depends on how much you concentrate on the individual. Usually at first you've picked up something negative in the person or something positive. If it's something positive, usually a person is here for a reading that doesn't really have anything important or major happening. They don't want any help from you. They just want their reading to know how things are going to happen for them, continue with their successes or do they have doubts about somebody near them. Or is there an indecision between two individuals in their love life. Usually just domestic matters, but nothing major. Usually, if you pick up negative energy from person from the time that they come into your establishment, you pretty much know that there's either something that's really, really bad going on with them at work, in their love life, or there's something going on against them spiritually. There's hexing going on or just some legal matters that's really, really bad. And you do have to go down to the reading to actually pick-decipher what the actual situation is.

CH: Ok.

S4: And get a more clear picture.

CH: Ok.

S4: And then you can use just all the methods that you mentioned. [Inaudible] shells or cards.

CH: So, all of those methods are kind of supplementary to, you know, to what you kind of already know from the beginning about-

S4: Right. Right. 'Cause the first impression is just that, the first impression and then the cards will actually give you the details of it. It's two people. It's three people. If it's a cause without a resolution to it or is it something that can be fixed or is it just a regular meeting were you can just decipher what's, you know, what's in your favor, what's against you, where to go, where not to go.

CH: Thanks. So, earlier we talked a little bit about the name of your botanica, which is "Jesus Malverde" and you explained that that's was the name of you bought it. Who did you buy it from?

S4: I bought it from this woman that had named it "Jesus Malverde" from when she first established it and she did so because she asked him in particular. She had-spirituals had never worked with him, against her, for him. She just knew that he existed and that some people had a belief in him, so she asked him one day. She lit him a candle and she said, "Well, if you exist or if you're powerful, and if you're good, if you are going to help me one day, help me have a store of my own." She use to work for some one else and when that came through for her, and she set a very, very minimal time. That's why she named it-

CH: "Jesus Malverde."

S4: In his honor, in his favor and that was her story behind the name of the store.

CH: Oh.

S4: I just had one situation that I had with a very close friend of mine. When he had a legal matter and I asked him for help, and that was the only time that I asked for help and he came through also.

CH: "Jesus Malverde."

S4: Jesus Malverde was the only the time that I asked him for something and he helped. He completely resolved the situation and ever since then, I also did have a belief in him helping people with legal matters.

CH: So, he's known for helping people with-

S4: Especially in legal matters, yes.

CH: Why is that?

S4: He had legal issues of his own when he was alive on earth. He had this thing for stealing from other people, but he would only steal from people that were very, very wealthy and not for people that were poor. He would never like rob them on the go. He would just go into their ranchos and steel herds, heads of cattle from their large herds and give those animals to the people that actually needed them and not sell them. Just give them to other people and he was always persecuted by rich landlords that had a price on his head for the law to capture him.

CH: So, what happened to him? Do you know?

S4: Well, he was-one of his best friends betrayed him because in the end, the reward was very, very large. His best friend betrayed just like Jesus Christ was betrayed by Judas. The same thing happened with him, but the thing was that with him, when he was captured he was hung. He was hung on a tree and when people everybody loved him, everybody knew who he was, everybody had had help from him at one point or another, came to bring his body down. They couldn't take the body down from the lasso that was keeping him up hanged up on the branch of the tree. So, since they couldn't give him burial in the ground, what they did was they had the tree incrusted in kind of like an igloo of just rocks or stones all around in a circle to cover the whole tree.

CH: Oh, really?

S4: Because they couldn't bring him down from the branch, so what they did was just pretty much built all around the tree and left him hanging there because they couldn't get his body down. Supposedly it was spiritual forces that kept him from being able to do that.

CH: Yes. Does that tomb still exist?

S4: When I went to, my father boasted that he saw the situation like as it was going through. We would both go see him where he is in Culiacan, Sinaloa Mexico and we did go. And we went there. There's a shrine that he has, but it isn't the original shrine. We're told that the original shrine is another is some other business now, some other establishment, but it was the government moved it from where it was to another area. Because they thought that it was kind of not like right for this attraction to be right in front of the government offices.

CH: Oh. Where it was-

S4: Right in front.

CH: Why?

S4: As back then it wasn't-actually, he was there first. They came later, but when they saw these people crowding around this area, they just decided to move him instead. But when I did go see him, I didn't see the original tree. I imagine that he was actually buried.

CH: The [Inaudible] may be a particular tomb is not-

S4: Oh, I know it's not there anymore because again they built a, not the shrine. I believe it was some type of a shopping center that's built there now. The shrine was moved though on the side of a city hall and government offices.

CH: Ok. I'll find out about it after. Ok. Do you know how long the woman who owned the botanica before you had it? By any chance?

S4: I believe it must have been five years.

CH: Five years. And then you purchased it?

S4: Right.

CH: So, what made you keep the name?

S4: Again it was just something that I didn't-I just had a feeling to just keep the name and not add any names, but my own. I just had some kind of feeling of just leaving the name as if.

CH: Ok. Ok. Do you know if he's popular among other Latino group people in Los Angeles or is his popularity mostly among Mexicans?

S4: Mostly among North West Mexicans. Usually in the south of Mexico they don't know who he is actually or in the east part of Mexico. It's just the North West part of Mexico. Like a minute to that maybe four or three different states.

CH: Ok. Are there any special ceremonies held for you?

S4: In particular, there's one there that there's a saying that if you light my candle and there's this one predator who recite you have to hit a glass of water, a flower and a white handkerchief. And you place a stone and you ask him for a favor and if he actually comes through with it you have to keep that stone and go take to where he has a shrine and leave it there, whenever possible that you can. But usually you would ask him major things, not small things like getting a job. Usually you would ask him for very big situation, very big problems.

CH: Like if I had a warrant for my arrest and-

S4: Right, being able to resolve this issue or just saying you submitted documents to immigration and then they've been on hold for so many years and you're in limbo. You

don't know if you're not going to get them or not get them. You would ask for something to happen in your favor quickly or have something, let's say, running around with friends and somebody commits a crime and everybody goes to jail for it. To just have clarity and have the judge or the district attorney, not press charges against the innocent.

CH: Yeah.

S4: Issues like that.

CH: Yes. Is Malverde helpful in healing rituals?

S4: He's known to also help heal, but I've never used it for that purpose because of my use of other spirits that I've used in the past and I have like a sure feeling of confidence with the other spirits.

CH: Ok. Do you know anybody who uses this in some healing rituals by chance?

S4: No. Again usually it's just legal matters, people that will always ask you to light them candle if you know [Inaudible] is here to see, but they have to cross the border illegally or just you know, you're driving around and you don't have a license because you don't have documents or legal residencies. And you're not issued a driver's license, so you have to drive around without a license. Or you sell tamales on the corner. It's illegal for you to do that. Just any little thing you can do that's not legal, technically, or you're violating some city code or city ordinance, which is something that's really not, not so technically correct or right. Usually that's when they go to him and ask him for protection against immigration, police officers. Some people just have ordinance problems that they have in their little house, garage maybe, four or five sewing machines and it's illegal for you to have them there. It's against the city code or whatever. Then you will just ask him to just have your neighbors not call the city on you or just have anybody, you knew, harass you from you trying to do your job or your business.

CH: Do you know any specific stories aside from the one of your friend that you might be able to tell me about Jesus Malverde intervening and helping them? Any other?

S4: There's many. I've heard of women that have been from that region in Mexico where he is from. Very, very good believers and in this country, they marry people from Central America. Their husbands are from Central America. This one woman I know her husband had to go to, I forget if it was Guatemala or Honduras or El Salvador, one of these three countries that are bordering Mexico and his mother had died. So, he left the country and when he was coming back, the people that he was with, the group of people that they were smuggling when they were smuggled into Mexico, I believe that they were crossing this river on a little boat or a little-it must have been a small boat and I knew that three people died. And when she knew that her husband was coming back to this country, she asked Malverde to protect him and she had candles lit that whole time. And so I knew that the first time they attempted to come to the United States in that group that was coming, in Mexico three had drowned in the river because it was during the rainy season

and the river was very, very big and grown and so people did die there. He made it. I know that people were robbed in-I forget if it was Mexico City or which of these large cities that they were robbed in. Just thugs in the streets as they were-I guess in a different city if you don't know if it's a bad neighborhood or a good neighborhood. If it was bad, I wouldn't go through here. Or that these thugs saw these people as being foreigners or out of the city. One of the good things was that he wasn't robbed. If he had stayed behind for some reason, so the second time that something negative happened to these people, he didn't witness it. He didn't become a victim of that. I believe when they got to I Tijuana, Mexican immigrations deported everybody, but him and two other people that were the ones that were bringing them from Central America over here. So, he was the only one left aside from the smugglers and everybody either had died, had been robbed or had been actually deported. And when he had crossed the border again, the smugglers had left him. Not in the desert, but they left him in the mountains. So, again he was left on his own and the thing is that, by his good fortune, he found another group of people that were actually crossing over themselves, too. So, they knew the way and he just, he thought that he was going to have pay other people to be able to follow them. No, they said that they could follow them and know their way into San Diego without them having to pay them for following them and knowing which way to go. So, he actually made it without having to pay anything.

CH: That's a good story.

S4: And again, people died in the journey to the U.S. and other people got deported and nothing happened. And he himself didn't know who this spirit is.

CH: So, it was the wife praying-

S4: But the wife did. The wife praying for him and lighting candles for this spirit, but it wasn't like she was doing some magical spell or paying somebody hundreds of dollars for them to do anything for her. It was just her, her faith and just this one white candle. Or quite a few 'cause it did take him over a week to actually get here.

CH: What are some of the offerings that are given to Jesus Malverde? Like for example: San Simon. People do tortillas, like alcohol.

S4: With him it's a white handkerchief and a rock.

CH: [Inaudible].

S4: It's just a rock. And he has that idea about the rock because he was again, he felt very good when spirit felt very, very welcomed and very loved by people when they started building this little like castle/tower around him when he was hung, when he was dead. So, he has this thing for people who pray to him a lot when he's happy. I guess he feels that's the person's faith going into seeing him where he is.

CH: Like a gesture.

S4: Like a gesture and just like every other spirit, the typical offering which is a candle, some type of a flower and a glass of water. That's usually the three main ingredients for spirits.

CH: And do people put them on high altars or low altars? Does it matter?

S4: Usually it's just a high altar. Ok.

CH: High altar. Ok. Now is he associated with drug lords? 'Cause sometimes-

S4: Not very much, very much.

CH: [Inaudible]. How much-

S4: The thing is that by coincidence, let's say since he went to Guatemala, not many, many, many drug lords come out of Guatemala.

CH: Right.

S4: So, they can't pin it on San Simon. Not very many, many drug lords come out of, let's say, let's say Cuba and they don't pin it on some other spirit that's used popular in let's say la [?] (Carea del Cobre), San Lazaro, who ever that you can pin the person, too. But by coincidence from this region of Mexico where's he's from, Sinaloa, Mexico, all major drug lords have actually came from that area. So, they're only folk heroes. Spiritually was this, this spirit. So, again, they just came and that they made their own culture be well known because of what their region was popular with. Just like Pablo Escobar in Colombia. He had no, no spirit to actually use and make popular so they say, "Hey, he was always wearing this and on the gold chain was an image of Christ."

CH: Right.

S4: And so nobody pins it on Christ.

CH: Right.

S4: And if you look at all of them, they all have either the Virgin of Guadalupe or a Christ image in there, a crucifix on their selves and no body will say, "Well, the Virgin of Guadalupe helps the drug lords or Jesus Christ is helping them." It is that every person that is doing, especially drug lords, drug people, drug dealers, when they are into that, they don't think, see it as being something bad. If it is worst than smuggling people into the country, they do not see it as bad.

CH: Try-

S4: We might all see it as actually being something illegal and not right, but when they're doing it, they don't see it as something bad or negative or illegal. They just think that the government does. So, they think that the [Inaudible] will actually justify their actions and have a tendency to favor them and help them out. But it's like coincidence that from this region of Mexico, well know drug lords came out of there. The Arellano Felix people came out of there, the Quintero people came out of there, the Senor de los Cielos came from there. It's all these people that were actually were very well popular, well known did originate from this region. So, it's only by coincidence that they started tagging the spirit as being a narcotrafico spirit.

CH: Right. Is there a particular story of him helping a drug lord or something?

S4: I've had a number of people say that they have been when they've done illegal activities across the border. They don't tell you ahead of time what they gonna do, and when they gonna do it, and why they gonna do it. They'll just tell you that, "Actually, I did this and it came through. It happened. We had no problems. We had no trouble." So, it does happen that quite a few people have said that, "Yes." He has helped them.

CH: Oh, yeah.

S4: Whether it was their faith or the fact that not all drug lords get caught, you know. There's the ratio. If you do something so many times, there's a saying that you'll get caught eventually or not get caught. Or the more you're doing it, the more you'll get caught. Or how they operate. If they're real professionals, they're less likely to get caught than people that are not actually very good at what they're doing.

CH: Right. Rookies. Let's see. So, he's-I've heard some people talk about him and say he's like a Robin Hood. Like there's a lady who has a shop where she sells clothing and stuff and she sells shirts with his [Inaudible] and stuff. And she says, "No, you don't know him. He's like a Robin Hood." And I've heard that expression a lot. Do you think that he's kind of like a Robin Hood?

S4: I believe so because of the fact that he would do that. He would steal from very, very rich landlords and actually find poor people and give these things to them, but again he would never, he wouldn't ever, rarely steal money. It would always, usually be animals. It was always animals and way back then in those regions of Mexico, if you had one cow, then you had everything. You could sustain your whole household with one cow. You had milk that you could sell and you had milk that you can drink from. And you had cheese that you can produce from that. So, you have-you can just do a lot of things. And usually you would just take your animal and have it grazed. You really wouldn't have to buy food for it. And it would drink out of the river. So, that was actually something, again the famous term "cash cow." It was easy for you to do a whole lot with just one animal and it was just families that needed to have a way of living sustained. And of course the animal could get pregnant and have another cow. And then from there you would just actually grow and sustain. And that's what he would do, but again, he was to many rich landlords, they thought of him as a menace. As just being somebody that was

gonna empower people and leave them powerless. They couldn't subdue people to help make them work for them in exchange for food anymore since he was empowering people. So, in fact, he was a Robin Hood to a certain point and many do think and believe for some reason, I don't know why or how, that he was a [Inaudible] himself. Whereas he died in 1934, I believe, I'm not too sure about the year he died, but way back when in that region in Mexico, no one grew marijuana or produced heroine, or even much less sold cocaine. I mean back there wasn't that trade between Colombia and Mexico were you would trade, you would smuggle cocaine into Mexico, from Mexico to the U.S. That wasn't the thing back then. So, in fact, he never did sell marijuana or heroine, drugs or anything.

CH: Ok. I'll make this last question. Would be-do you know, is this area in particular, Huntington Park, an area were more people praise Jesus Malverde? Are there in particular, you know, pocket areas-

S4: Right.

CH: Where people have a preference-

S4: It is. It is. It is Huntington Park. It's one of the areas. So, is East L.A. That's also another area that you can tell by just going to regular clothing stores. Like you mentioned, you will find his paraphernalia there on rings, on necklaces, on shirts, on belt buckles, and just different things. His music is also there, too. People having corridos named after him or the tale of his story.

CH: Yeah. Lately I've been, well, the lady who had made up in between counter and her wall. It's a big mirror. She says she has to put the Virgin next to him and I started to note now that after she told me that. I started noticing that some of the places where I go to they have his picture with the Virgin.

S4: Right and the reason being because he was a very devout Catholic and he was very much into-his saint was Our Lady of Guadalupe. That was the only saint that he actually prayed to.

CH: Ok. All right. This is a good place to leave it.

S4: Ok.

CH: Thank you.

Interview Ends